

Christian Science Sentinel

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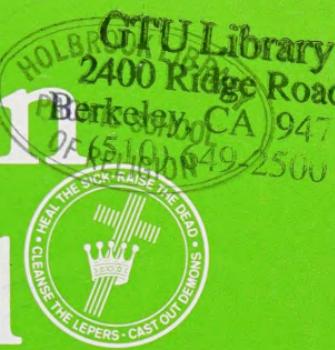
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"What I say unto you I say unto all, WATCH."—Jesus

JUMPING WITH JOY

WOMEN: FIGHT OR ACQUIESCE?
THE CORRECT VIEW OF GOD HEALS



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A New Leaflet

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

One Mind means no accidents

ANTHONY DALESSANDRO

If God could cause accidents, then He would have to be something less than Love. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes: "The ever-recurring human question and wonder, What is God? can never be answered satisfactorily by human hypotheses or philosophy. Divine metaphysics and St. John have answered this great question forever in these words: 'God is Love.'"¹ But if God is Love and God is All, why does He allow accidents to happen? one might ask.

The answer is absolute in divine Science: the Love that is unerring Mind never has caused nor ever will cause an accident. Divine Mind does not allow them to happen, and therefore they are not real.

This may seem a bit strange to someone who is unfamiliar with the fact that man, God's idea, reflects the all-harmonious government of divine Mind. The all-loving Father-Mother God holds

us in the perfect order and beauty of all-harmonious government, which includes freedom from accidents.

We can start knowing this truth and claiming our freedom from accidents by realizing that an accident is a false belief. An accident may appear to be a physical collision between material objects or persons. Actually, it is a supposition that one of God's ideas can occupy the same place as another of God's ideas.

Christian Science teaches that divine Mind maintains perfect harmony. Mind could not and would not put its ideas on a collision course with each other. All-knowing Mind knows each idea. All-knowing Mind knows that each idea occupies its unique position. If we think that two ideas can disrupt each other, we are mistaking the nature of one Mind, or God.

Since divine Mind is the only Mind there is and is always in control, we can never be out of control. As ideas in divine Mind, it is impossible for us ever to be separated from Mind or from Mind's control. Man is in perfect harmony with all God's ideas and can never come in contact with anything but good. As ideas we can never be out of control, because we can never be out of Mind or Mind's all-harmonious government. There is no instant outside this law, no instant when an accident can really be happening.

The belief that there is more than one Mind is the cause of all discord, confusion, and accident. This belief is an erroneous concept. It loses power to harm us or to influence us when we shut it out and affirm the truth that God is All. Harmony is man's natural state, and there is nothing other than God to influence man. We can prove this. Christ Jesus said, "Ye shall know the truth, and the truth shall make you free."²

Each of us can demonstrate God's harmonious government by striving to live in accordance with the first commandment, "Thou shalt have no other gods before me."³ In Christian Science there is no halfway position on this point. We are either learning to express our Godlike qualities of intelligence, life, truth, and love each day or we aren't. When our lives fail to reflect divine qualities, we are in a sense denying God and severing ourselves from His harmonious government. But when our daily lives express sincerity and humility before God in proof of faithful

obedience to Him, we are protecting not only ourselves from accidents but often others in our experience as well.

Christian Science teaches that God and man are forever at one; that God, the divine Principle of man, is the only cause and maintains His creation intact. The all-loving Father does not allow us to drift back and forth between harmony and discord, nor does man ever cease to reflect God.

Mind cannot be without its idea (man); Love cannot be without its expression (man) even for an instant; neither does man ever cease to reflect the all-presence of Love. A realization of man's at-one-ment with God is our perfect protection from discord and accidents of every kind.

There is no such thing as even a minor accident in divine Science. Any mishap, no matter how minor it may seem (breaking a dish, slipping, and so on) is a suggestion of error that we accept accidents into our thought and into our experience. This is why no little accident or mishap should seem so unimportant to us that we fail to deny the suggestion.

Whenever the belief of accidents does come to the surface, we can heal it immediately. We do this by claiming our eternal at-one-ment with God and by firmly denying that anything unlike omnipresent and omnipotent God, Principle, can touch us or separate us from Him. We can deny that fear governs us, contrary to whatever the material senses claim, and affirm that we are the loved of Love. We are the expression and the reflection of Love, and Love would not and could not harm its own likeness.

We can always and under every circumstance deny the error that presents itself to us and affirm the truth of God and man. In so doing, we are living in obedience to the commandment, "Thou shalt have no other gods [minds] before me." Thus we are insistently demanding our divine inheritance and claiming our perfect protection. We can control ourselves and our experience harmoniously by refusing admittance to the erroneous suggestions and by acknowledging the all-power of God.

God has given man dominion over all the earth. Because God is the only power and He is good, it follows that there is no opposing power or anything unlike good. Whenever error attempts to suggest something other than good, we can ask, "Is this coming

from God or is this one of error's suggestions coming to me to be believed?" If it isn't from God, we need not accept it, no matter how attractive or convincing it may seem.

Mrs. Eddy, author of the Christian Science textbook, *Science and Health with Key to the Scriptures*, summarizes the subject with these words: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears."⁴

By demonstrating freedom from accidents for ourselves, we also help to prove that God doesn't allow them to happen to anyone else either. Whatever is true for us must be true for everyone else as well. The command "Thou shalt love thy neighbour as thyself"⁵ is an invitation to see others as perfect spiritual ideas in perfect harmony with each other. We are truly loving our neighbors when we are prayerfully acknowledging the divine protection of all.

¹ *Message to The Mother Church for 1902*, p. 5; ² John 8:32; ³ Ex. 20:3; ⁴ *Science and Health*, p. 392; ⁵ Matt. 22:39.

Prayer reveals reality

BETTY REISS

Prayer is reaching out to God. Not that He is far away. He is here. He is the Mind that is infinite, universal Love, the substance of all reality. But human thinking is finite, too small, and not always loving. Through prayer it must expand spiritually so we can feel our unity with God and become more aware of the goodness He is always imparting to His children.

In reality God's child is already perfect and has never left home, the heavenly consciousness of divine Truth. A perfect God couldn't make an imperfect man; nor could divine Love be alienated from its manifestation. But from our present stand-point we do not consistently know our true selves or Him, and it often takes much prayer and regeneration to bring the facts of our spiritual perfection and inseparability from God uppermost in thought and to overcome the limited sense that we have a personal mind separate from God. Of course, what we are called upon to overcome through prayer doesn't belong to reality. A sense of separation from God, good, is error, not the truth of being.

God is reaching out to us in that His love for us never falters and He is always present to help. His healing presence is felt by mankind through the Christ, which reveals man's sonship with God. Christ Jesus lived and taught the truth of God's fatherhood and man's spiritual sonship and so exemplified the Christ for us. But the Christ is also here now, bridging the gap between limited human thinking and the infinite light, love, and truth of the divine Mind.

We might think of prayer as a ladder on which we climb toward an understanding of divine reality—and our harmony with God. Some of the rungs of this ladder are the facts we

know about God—that He is here, that He cares for us and does not withhold anything good. Some other rungs are the Christ-like qualities we need to express, such as persistence and patience, humility, purity, right motives, love for God and man. The higher we climb, the clearer we hear His voice, declaring our sonship, our harmony with Him. This appears in human experience as healing and the solving of problems.

Often a beginning student of Christian Science, who has learned that God is good and is not the creator of evil, is overwhelmed with joy to find that many healings occur in his life. He is living up to all that he presently understands of Science. More seasoned students may wonder why the way may seem to grow steeper as their understanding increases. The Bible tells us, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."¹ Our problems can be the raw material of our progress. In *Science and Health* Mrs. Eddy says, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."²

In the Bible we find numerous examples of individuals turning their thought to God and being blessed by Him. For instance, Chapters 38 to 41 of Job illustrate God's healing presence and how it reaches the kind of human need brought out in the previous chapters. In the ninety-first Psalm the last three verses reveal a divine presence blessing the prayer of trust expressed in the previous verses.

As in Bible times, so today, God heals, and the healing occurs when we turn homeward like the prodigal son and bring our thought close enough to Truth to hear the voice of God, which is always speaking. At last the truth we have been declaring becomes the voice of Truth itself, declaring itself. Then we find healing, the presence of God, our true consciousness or home, our real selfhood coming to light. We awake in a degree from the erroneous dream of materiality to find that our spiritual selfhood has never left its heavenly perfection in divine Mind.

¹ I Pet. 4:12; ² *Science and Health*, p. 449.

Jumping with joy

RICHARD A. PEARSON

To gain a fuller understanding of God, which frees from limitation and fear, one must undertake a deep, serious study of Christian Science. But this need not be a tedious experience, nor need our learning be confined to books. Every activity in our lives can be used to point the way, increasing our comprehension of Truth by providing wonderful opportunities for practicing what we have learned. In using Christian Science to help me in the exacting, competitive sport of free-fall parachuting, I've also found that many of my skydiving experiences are analogous to my demonstration of Science, showing me how to apply its rules more effectively.

One thing that may confront a parachutist is fear. He must overcome this fear quickly, or it will overcome him. Mrs. Eddy writes in *Science and Health*, "We should master fear, instead of cultivating it."¹ We cultivate fear and cause it to grow by seeing a reason for it; by accepting fear as our own, calling it "my" fear; by magnifying it; and by seeing it in others.

Fear does not belong to any of us, because it does not belong to God, infinite Love, whose reflection and exact image we in reality are. So you can start overcoming fear by disowning it and then replace it with thoughts from God. John wrote, "There is no fear in love; but perfect love casteth out fear."² And in Psalms we read, "In thy presence is fulness of joy."³ When attacked by fear, I remember these two quotations and try to replace the fear with love and joy.

Riding up in a small plane for my fifth jump, I was battling an overwhelming anxiety that had grown with each succeeding jump. Crouched in the open door of the plane, watching the ground thousands of feet below, I heard the suggestions that

mortal mind—the pseudo mind of mortals—was trying pretty successfully to get me to accept: “You could get a malfunction on this jump.” “You are too old for this sport.” “You will never make it out of the door.”

I prayed to feel release from these fears and claimed the joy of God’s presence. I thanked God for the beauty of cloud and sky I saw all around me. But my efforts to feel joyful were without much success. The fear and negative suggestions persisted. “Tell them you can’t jump,” fear said. “They won’t mind.” Suddenly I saw the strained face of another student jumper behind me. It was his fifth jump, too, and like me he was obviously struggling with fear. I wanted so much to help him. As I prayed the thought came, Help him; he needs it. I turned to him and laughed with the inspiration of spontaneous joy. At once he laughed too, and the fear dissolved for both of us. That jump was one of our happiest. Neither of us ever forgot it nor the lesson we learned from it.



I was attacked by fear on many subsequent jumps. Sometimes this was because I had skimped my prayerful preparation or had failed to detect and reject the fear, which would slyly assume different forms. Gradually I learned that in demonstrating Science, as in everything else, practice makes perfect.

Science and Health declares, “We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated.”⁴ Whatever your sport or activity, if fear tries to limit you, look around you and see in what way you can express more love and joy. Assured of divine Love’s allness and omnipresence, you will overcome and progress.

The helpful analogies that can be drawn between parachuting and the practice of Christian Science are many. When a parachutist jumps from a plane in flight, he must quickly assume a stable position during the free fall or he will tumble down out of

control and may become entangled in his parachute when it opens. He assumes this stable position by spreading out his arms and legs and looking up. Similarly, Christian Scientists must demonstrate spiritual stability and strength by looking up, by spiritually elevating thought instead of looking down at the material view, and by opening their hearts wide and embracing all mankind in their love.

In free fall, as your speed builds up to a terminal velocity of one hundred twenty miles per hour, the air roars past you, your sleeves flutter, and every loose strap on your harness cracks and whips at you until the noise becomes loud and menacing. But the parachutist must disregard all this and refuse to feel frightened, maintaining his stable position. As Christian Scientists we also must disregard the sometimes deafening clamor of the material senses and maintain our stability and fearless calm, confident in the training we have received through study of the Bible and Mrs. Eddy's writings and sure of our equipment, our knowledge of the ever-active power of God.

Christ Jesus said, "Fear not, little flock."⁵ And Mrs. Eddy writes of those who love God: ". . . He has called His own, armed them, equipped them, and furnished them defenses impregnable. Their God will not let them be lost; and if they fall they shall rise again, stronger than before the stumble." She continues further on, "The best lesson of their lives is gained by crossing swords with temptation, with fear and the besetments of evil; insomuch as they thereby have tried their strength and proven it; insomuch as they have found their strength made perfect in weakness, and their fear is self-immolated."⁶

When a parachutist pulls the rip cord, nothing apparent happens for three or four long seconds. But as he continues to hurtle toward the earth unchecked, he must maintain his stable position and trustingly wait while his parachute unfolds and develops to the point where it can support him. When we bring God's power to bear on a difficulty by acknowledging His truth, often there is a pause before we see evidence that the situation is improving and the threat disappearing. During this time we can hold our position with confidence, knowing that the healing is unfolding.

In the last few feet of a parachute descent, the earth seems to rush up at you with sudden acceleration, and it looks as if you will hit it with considerable force. In time I learned that this is an illusion and that the speed of descent does not increase at all. Provided I disregarded this illusion, I always landed safely. After prayerful work in Christian Science the physical evidence of a discordant condition may sometimes seem even more aggressive, but this, like the seeming buildup of a parachutist's approach speed as he is about to land, is only illusion. So, hang in there, fearlessly and joyfully, and remember the Psalmist's comforting assurance: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."⁷ And happy landings!

¹ *Science and Health*, p. 197; ² I John 4:18; ³ Ps. 16:11; ⁴ *Science and Health*, p. 323; ⁵ Luke 12:32; ⁶ *Miscellaneous Writings*, p. 10; ⁷ Ps. 91:11, 12.

Women: fight or acquiesce?

MARIE LaCLAVE

A battle has ensued over the years in which women have sought equal rights with men.

In God's presence there is no battle. He does not differentiate in His blessings. Each being is a perfect idea of the Father-Mother, equally reflecting divine qualities. And God loves and cherishes all His children with the same benevolence.

There was a time in the business world when I felt the need to fight for my right to be accepted as an equal in my profession. I was doing the same work as a man and yet receiving less compensation. There was an inner struggle that I found difficult to

handle. Then, as time passed, the thought of acquiescence kept coming to me, and as I reasoned from a spiritual standpoint, I reached an answer.

It was to accept the indisputable facts. Because I reflected Mind, I could never be denied one moment of inspired thought or encounter anything that would keep me from being creative. Because I reflected Soul, my identity was already established in the infinite realm of God's universe. Because I reflected Principle, I was subject only to God's law of justice. Therefore, I could not be deprived of anything real because of human concepts regarding sex. In God's sight I was equal with each of His beloved children. As I pursued this line of reasoning, resentment began to fade. Larger responsibilities were given to me with increased pay.

How easily we can be intimidated by the spurious claims of unfair discrimination. No favoritism exists in God's kingdom, only in mortal thought and act. Mrs. Eddy shows how prayer guards and protects us from the mental intrusion of error, or animal magnetism, which would subtly suggest that God's love does not encompass all. If we do not defend ourselves against this enemy, we can be led to believe that one individual is superior to another. We must have the impetus of the Christ and the spiritual dimension that lead to demonstration of what is true of all God's creatures.

When we find ourselves in a situation of seeming injustice, should we fight or acquiesce? The basic need is to resist human will and submit to divine law, which knows no inequality. When we reach the point of being quietly aware of the all-presence of the Father, who sees every individual man and woman as His perfect idea, only good can result.

God's law might be thought of as being like the multiplication table in that no one person or select group can possess it alone. It is universal and applicable to everyone at any time in any place.

Women and men can assert their God-bestowed right to draw upon an inexhaustible source of divine power. Then, for example, there will be less resistance to women assuming positions of importance in government, in education, in industry. As this

primary step is taken, our capabilities are increased and demonstrated, and discrimination fades.

After pointing out the unreality of material existence and the true nature of man as immortal and perfect, Mrs. Eddy advises, "Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood."¹ Equality is God-ordained, God-decreed. Each individual is a product of the divine Mind, singular in identity but included in the whole manifestation of Mind.

In the Christian Science textbook Mrs. Eddy also says, "To measure intellectual capacity by the size of the brain and strength by the exercise of muscle, is to subjugate intelligence, to make mind mortal, and to place this so-called mind at the mercy of material organization and non-intelligent matter."²

What an inspiration Mrs. Eddy's own life can be to us all! Our Leader maintained her right to establish Christian Science as a viable, active, healing religion. She acknowledged her divine mission and her spiritual origin, and acquiesced only in the divine will. This gave her the courage and the ability to hold her ground and to continue the uphill struggle.

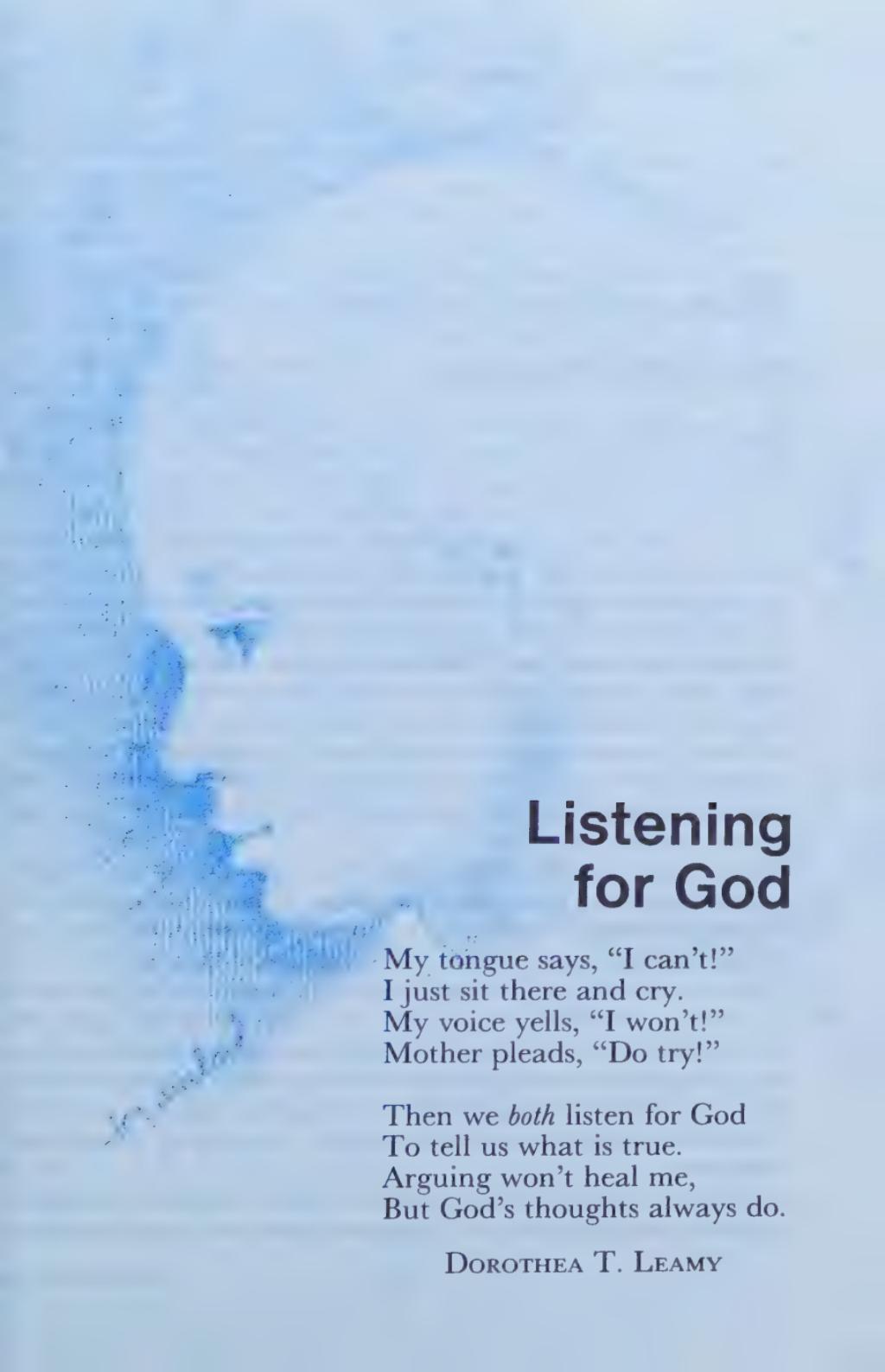
Could this dedicated, God-inspired woman have achieved her goal by self-will and human determination? It was moment-to-moment self-abnegation and relinquishment of all sense of personal selfhood that enabled her to establish the Church of Christ, Scientist.

Should we face situations of prejudice, we can stand fast in the knowledge and certainty of the Bible's assurance, "If God be for us, who can be against us?"³ God is always at our right hand, a sure deliverer from all evil, whatever form it may assume.

If you look on discrimination as your enemy, consider Mrs. Eddy's admonition, "Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception?"⁴

Fight or acquiesce? Challenge the claims of evil; acquiesce in God's demands.

¹ *Science and Health*, p. 476; ² *ibid.*, p. 165; ³ Rom. 8:31; ⁴ *Miscellaneous Writings*, p. 8.



Listening for God

My tongue says, "I can't!"
I just sit there and cry.
My voice yells, "I won't!"
Mother pleads, "Do try!"

Then we *both* listen for God
To tell us what is true.
Arguing won't heal me,
But God's thoughts always do.

DOROTHEA T. LEAMY

The correct view of God heals

JOHN K. DANIELS

The description of God as infinite Mind, or Spirit, too pure to comprehend evil and matter, has always been upsetting to the conventional view. If God has no knowledge of matter or of the evil things that seem to happen to us, it might be asked, How can He be of any help to us? If He doesn't know matter, how can He even know that we, as human beings living in material bodies, exist? Isn't it more comforting and perhaps more logical to think of God as knowing us as persons struggling with matter and evil, or error? Isn't He more apt to help us if His omniscience and omnipotence can see and rearrange everything in our lives, including matter and error?

The answer to these questions is found not so much through human reasoning as in practical proof. "The question, What is Truth," writes Mrs. Eddy, "is answered by demonstration,—by healing both disease and sin."¹ Working from the true concept of God, as revealed in Christian Science, a student of this Science can learn to heal consistently, after the pattern of Christ Jesus. As the student's spiritual understanding grows, he becomes more and more conscious of God, not as an intellectual abstraction but as a real, warm, loving presence—a presence manifested by the practical advancement of every facet of good in his human experience.

If God were like a human being—that is, cognizant of and expressing both good and evil—then any good we needed, such as a

healing, would be dependent on the mood He was in at the moment. We would find ourselves pleading with Him mentally as with another human being, trying to appeal to His good nature, trying to convince Him that we're more often good than bad and that we deserve His compassion because He made us the way we are. And, depending on His opinion of us (maybe He wouldn't like us as well as others), He might send some good our way, or He might decide that what we really needed was a well-aimed thunderbolt! Or at some point He might become irritated with the entire human race and tune us all out.

If God really were like that and we needed a healing, we'd be well advised to turn first to medicine—and to God only after all possible human means had been exhausted. After all, if we're going to rely on human qualities, we might as well rely on an understandable human being like ourselves!

But God, as Christian Science healing demonstrates, is infinite good, and His infinite goodness excludes all error, including matter. He is impartial Love, and His love includes no vestige of such supposed human traits as possessiveness, favoritism, selfishness, or anger. He is Principle, the source and perpetuator of all life and harmony, and cannot by His infinite nature countenance any claim of limitation in Himself or in His idea, man. "Do men gather grapes of thorns, or figs of thistles?" asked Christ Jesus, and gave the answer with the declaration, "A good tree cannot bring forth evil fruit."²

God does not know of human existence or of the error we seem to face as human beings, any more than the science of mathematics knows of wrong answers to its equations. But God does constantly know us as His spiritual offspring; and because He knows only our spirituality and perfection, He communicates with us solely on that basis.

We might *believe* that we are dreaming the Adam-dream, in which matter and error seem to predominate over Spirit and Truth, but God *knows* that we are His ideas, ever awake and ever manifesting His good attributes—health, intelligence, love—which He has forever established as our identity. A glimpse of the perfection He has created and of what He invariably and impartially communicates to us as actually His own offspring, brings

the Christly awareness of His sacred presence into our consciousness with error-shattering impact. As Christ Jesus demonstrated, error, or the dream of material sense with its illusions of sickness and disease, dissolves in the authoritative presence of the realized Christ, Truth. And the former victims of erroneous belief leap with joy, praising the understanding that has set them free.

In *Science and Health* Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."³

¹ *Science and Health*, p. viii; ² Matt. 7:16, 18; ³ *Science and Health*, pp. 476-477.

Pre-registration for Annual Meeting/IYM

For members of The Mother Church planning to attend Annual Meeting and the International Youth Meeting June 5-7, a pre-registration card is available for obtaining tickets by mail. Copies of the card were included in the February issue of *The Christian Science Journal* and may also be obtained from branch churches or college organizations in the United States and Canada.

Information about child care, hotels, and dormitory accommodations is given in recent *Journals*, especially the December 1977 and February 1978 issues.





what
shall
I do?

Elizabeth Carey

While traveling with a girl friend and her brother in Europe, I met a tall, blond Scandinavian boy at a youth hostel in the Alps. He and I liked each other immediately. Since we were all going to Paris, it seemed very natural that he should join us. After about ten days of shared adventures, he and I felt very close.

One morning when he knew my girl friend was out and before I was up, he came casually into my room and lay down on the foot of my bed. I knew what he had in mind, and I felt very much in love with him.

As he was lying there, a thought came very clearly to me. It was a phrase that Mrs. Eddy quotes from Shakespeare's *Hamlet*, part of the advice Polonius gives to his son before Laertes leaves home:

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.¹

Exactly what this means has been debated by many drama scholars, but at that moment thoughts that I had been taught in the Christian Science Sunday School about "self" came to mind.

What self was I being true to? Was I being true to the self that God knows, my real self, spiritual, pure, and upright? Or was I being true to the mortal self that craved indulgence, immediate satisfaction, and short-range pleasure? To whom would I be false? No one would know. Whose business was it? Weren't we in love, and isn't love the most important thing? These thoughts raced through my mind.

Coming right after them were thoughts about moral integrity. Didn't I want to live up to the self that was God-created? Hadn't Christ Jesus in the Beatitudes told us that the result of being pure in heart was to see God? Wasn't my ability to see God more important than the physical attraction I was feeling for this young man? What self did I really want to express? I shook my head—"no." He could tell that I was no longer wavering, and he left the room.

Through the years I've been very grateful that God gives one the ability to stand with moral integrity when human emotion cries out for quick satisfaction. The word "integrity" is defined

by Webster as "soundness, completeness." We need it, all of us.

Since that experience in Paris, I have thought of how many people I might have been false to if I had let selfish emotion govern. In addition to parents and others who had trustingly poured out love through the years, expecting me to live up to my highest sense, there were people I hadn't become involved with at that point, such as my future husband, my son, and the many young people whom I have talked with about premarital relationships. It's pretty hard to counsel a son or daughter, a younger brother or sister, not to follow every impulse if we haven't lived up to that standard ourselves.

We all need to establish a clear concept of who we are, why we are. Do we know what God sees in us? God sees man as eternally pure. We all have some intuition of this purity, giving us moral intelligence to use so that our experiences, however hard, will always bless us. If we firmly establish our sense of purity and integrity, we can still hold on to our real desires and our real self when emotional experiences seem to sweep over us. If we fill our thoughts with spiritual good, nothing else can enter our mental citadel.

The argument that this is a new age, with unique problems and unique attitudes, is essentially false. The temptation not to live up to one's highest sense of self has been around in every century. When Potiphar's wife said, "Lie with me," Joseph's reply was, "How then can I do this great wickedness, and sin against God?"² He relied on his sense of moral integrity established by God. This occurred even before Moses gave God's commandment, "Thou shalt not commit adultery."³ This same sense of moral integrity still belongs to us. We need to talk quietly with God, establishing in our thought the self that He sees, so that when various temptations arise, we can answer unwaveringly, as Joseph did.

Mrs. Eddy in the Christian Science textbook, *Science and Health*, minces no words when she writes, "The commandment, 'Thou shalt not commit adultery,' is no less imperative than the one, 'Thou shalt not kill.'"⁴ Some people argue that premarital sex is not classified as adultery. However, in the Sermon on the Mount, Christ Jesus pointed out clearly that the important thing is not

the letter of the law but the spirit of the commandment, and the spirit of the seventh commandment is obvious to anyone who faces up to it. Fornication, defined by Webster as "sexual intercourse between unmarried people," both Jesus and Paul list together with such things as adulteries and murders. Jesus goes on to say, "These are the things which defile a man."⁵ Paul concludes, "They which do such things shall not inherit the kingdom of God."⁶

We need to counter moral blindness with moral alertness and replace moral irresponsibility with moral integrity. The long-range benefits of purity are both seen and felt. Moral qualities are not medals we pin on ourselves. They are the means to clarify our vision. As we bring out our native purity, we see God's reality and feel ourselves in harmony with God's creation. Pure living keeps our thoughts clear so that we can find our way in this spiritual adventure.

Moral integrity is a quality that develops each time we use it. Temptations continue throughout life. As we stand up for our highest sense of morality each time, our integrity is strengthened. If at some time we have slipped into moral denseness, this doesn't mean that we have to take that as our level from then on. At any time we can take a stand for moral integrity and work upward from that point on.

Sometimes the argument comes, "I have the best of intentions, but when I am with that certain someone, I can't resist." If your deep desire is to stay in control of your emotions, God will always provide the right thought and the right activity that will help to sustain this control. Despite all the emotional arguments, if one person in a relationship takes a stand for a higher sense of moral integrity, both parties can be strengthened and blessed.

In our quieter moments we need to establish a long-range view of our lives and our purposes. We need to quietly pray, "Lead us not into temptation,"⁷ as in the Lord's Prayer. If these prayers are sincere, they will be answered, and Mrs. Eddy's spiritual explanation of this line will be proved in our lives: "*And God leadeth us not into temptation, but delivereth us from sin, disease, and death.*"⁸

¹ *Miscellaneous Writings*, p. 226; ² Gen. 39:7, 9; ³ Ex. 20:14; ⁴ *Science and Health*, p. 56; ⁵ Matt. 15:20; ⁶ Gal. 5:21; ⁷ Matt. 6:13; ⁸ *Science and Health*, p. 17.

Editorials



GEOFFREY J. BARRATT
Editor
NAOMI PRICE
Associate Editor
NATHAN A. TALBOT
Associate Editor

Finding the cause

Cause and effect is a fundamental theme in Christian Science. God is the cause of all real effects. If an apparent effect is in some way bad, it is not true, according to Christian Science, because not caused by God.

What we accept as original cause very much determines what we admit as actual effect—and this in turn has everything to do with our level of health, our spirituality, satisfaction, and success.

In working out personality difficulties, or problems of any kind, Christian Science does not accept the conditions of human mentality as primal causes. Christian Science is not mortal psychology. It is the psychology of Spirit. Mary Baker Eddy tells us in *Science and Health with Key to the Scriptures*, "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood."¹

This healing method only looks for a mental cause for a mortal trouble to *specifically* expose that "cause" as invalid. Science then removes the apparent obstruction to our full enjoyment of spiritual reality and health by affirming that there is only one cause, God. Applied Christian Science does not detect, for example, that someone's illness is related to his consistent disappointment in life—and leave it at that.

It may be helpful and even necessary to make this preliminary insight. But Christian Science practice goes much further and demonstrates by correcting both bad thinking and bad health that man is not a mortal with a finite consciousness. Science demonstrates that man doesn't have a consciousness that includes bad thinking projecting itself as bad health. The psychology of

Spirit points out that man's being is caused by Spirit, Mind—that man is the idea of Mind—and that Mind is the only consciousness or knower. Any other premise, Christian Science affirms, would lead to a form of mental quackery.

It would not be enough for Christian Science to somehow make human thought more concordant and so make the physical body more comfortable and well. This may be a superficial judgment of how Science works, but it is grossly deficient. A purpose of the Christ is to reveal perfect Spirit to be the only source, and man to be Spirit's ideal effect. This revealing enables us to detect what is out of harmony with reality—just as a keen musical ear quickly detects the false notes played in a symphony.

In healing, any moral or mental confusion needs to be dug out. But the purpose of the digging is to replace a false sense of being with the true—not merely to engage in digging. Otherwise the patient would be left in an essentially unimproved condition.

Improved bodily health comes about only through improved thought. And this results from dropping beliefs in any supposed lesser causes than God Himself, and detecting and throwing out any acceptance of false causes. Absolutely viewed, illness is not produced by poor thinking. In the infiniteness of Love, neither bad health nor bad thinking has any place. It's the realization of this that both spiritualizes thought and heals sickness.

To find God to be the only cause, we must put aside dualistic reasoning that accepts opposites as real—that accepts matter to be as real as Spirit, evil to be as real as good. "A logical and scientific conclusion is reached," Mrs. Eddy explains, "only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind."

"Pantheism, starting from a material sense of God, seeks cause in effect, Principle in its idea, and life and intelligence in matter."² The knowledge that leads to spiritual healing is very far from being dualistic.

Spiritual knowledge not only exposes what is wrong, but by the very exposure, it ejects what is wrong.

To illustrate: We may believe that our lack of money is "caused" by a weakened economy leading to a decline in manufacturing, and hence to our unemployment. To leave our reason-

ing at that is almost to engage in a kind of pantheism. There is no genuine causation in matter or material conditions. Lack of whatever is important for our well-being is causeless. Regardless of how clever or complex are the material analyses made by economists or politicians as to why we are short of money, these analyses can never accord with spiritual truth. Lack is not a legitimate effect. It has no divine cause. God is infinite substance. Realizing that God is always the only cause is the approach that will lead us out of poorness.

Using a simple and telling example, James points us to the metaphysical fact of cause and effect. He asks, "Doth a fountain send forth at the same place sweet water and bitter?"³ The answer is an eternal no. Christ Jesus' healing of the sick and his regeneration of sinners—bringing a new sense of life and being to them—confirm this. Through Christian Science we today can find the one cause of all real being—eternal Truth. And we can demonstrate Truth in ever-widening ways.

GEOFFREY J. BARRATT

¹ *Science and Health*, p. 369; ² *ibid.*, p. 279; ³ James 3:11.

What God wants

People who love God want to do what He wants them to do. But what does He want? Sometimes in great earnestness or even desperation we turn to Him and pray, "Father, what would You have me do? I'll follow whatever path You lay out for me."

Such humble willingness to yield to His will often indicates a state of thought that is receptive to good. But this is only a modest beginning if we expect to truly yield to Him. Christian Science teaches us what God wants of us in every instance. He wants—in fact, by His very nature He absolutely requires—perfection. Nothing more. Nothing less.

If we think that we can persuade God to tell us which direction to take or what decision to make humanly, we need to learn more about who God is, what our relationship to Him is, and what He

actually requires of us. As this understanding expands, divine direction comes to light. God is infinite, unchanging Principle. He is Truth itself. His presence is the vivid and unchallenged ever-presence of perfection. God is All, and His perfection has no exceptions. Man is at one with God; he expresses the pure and unadulterated perfection of Principle. Man—the true man that God made and permanently maintains—is never in a position of uncertainty, indecision, fear. He never has to select from a set of options—some being right and others perhaps wrong. Man simply expresses the constant and eternally expanding laws of Principle.

Man's existence is not a process of facing various dilemmas. The allness of Principle poses no question. And so we need to do more than tell God we will take whichever human path He gives us. We need to understand that God doesn't offer a human path. He requires the only real path there is—the path of perfection. Perfection doesn't include a single element of discord or difficulty. It is the unfolding reality of beauty, goodness, and love.

Man unerringly expresses the perfection of Principle, but mankind—the limited, changing, inaccurate concept of man—have not yet admitted the true identity and purpose of man. We think of ourselves, in large part, as relatively ignorant, oftentimes sinning, and eventually dying, mortals. We generally conceive our role in life to be one of trying as best we can to take the right steps, make the right decisions, choose the right alternatives. If we feel a religious impulse, we might base much of this effort to make the proper selections in life on a desire to take the human footsteps we feel He directs us to take. But Mrs. Eddy writes, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration."¹

When we are faced with an uncertainty, a decision, a choice, it is of tremendous practical value to realize that God knows nothing of the human choice—that He knows only perfection and He requires our true selfhood to know only the reality of Principle. The "choice" we humanly must make is only to surrender the belief that man is mortal—that he is faced with uncertainty and has the potential to err. The prophet perceived God's promise of

a place and an everlasting name for those who "choose the things that please me, and take hold of my covenant."²

If we turn to God with all our heart and offer to do what He requires, we should be prepared to accept the fact that man is a divine idea—God's spiritual reflection. Our purpose, then, is to mirror the facts of Truth, to be blessed by the Christ. When we accept our role on these terms and reflect the specific aspects of Truth we are being called upon to express, the answer that will bring the greatest blessing to the human decision will come to light. But it is not because Principle has recommended a particular human direction and wants us to take that way. The most appropriate answer appears because frigid human uncertainties melt when confronted by Principle. What is left is a measure of certainty and assurance, wisdom and perception.

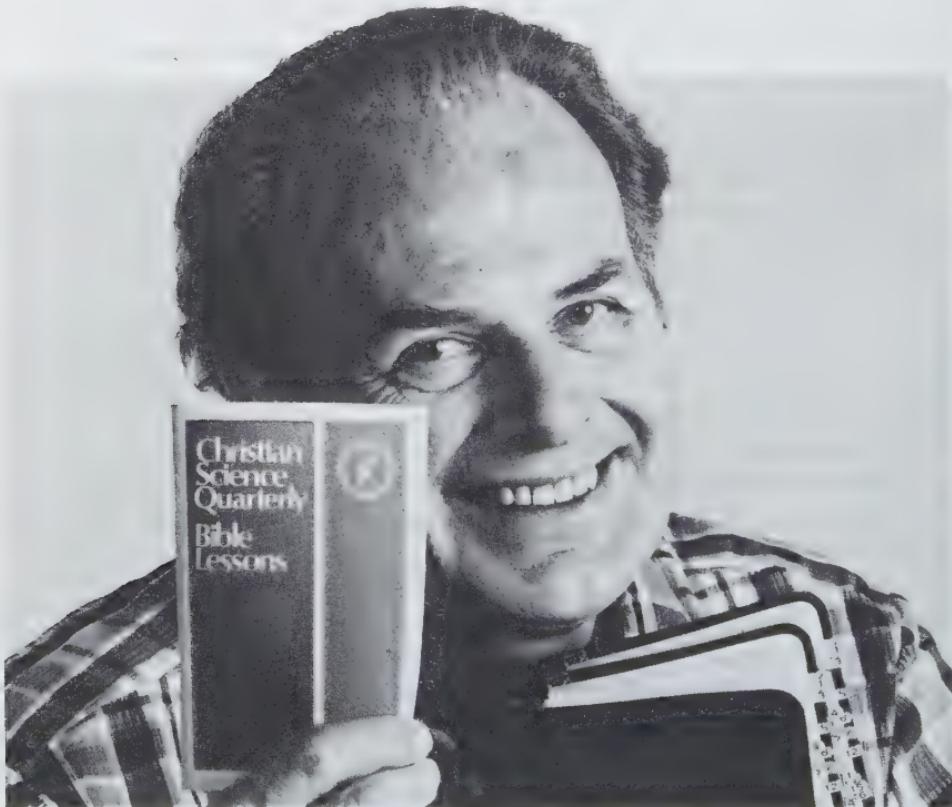
On that basis, then, we are able to move forward with confidence. The most important victory that has been won, however, is something other than having selected a proper human footstep. The victory is in having conquered a measure of the belief that God knows mortal circumstances and that man is separated from the continuity of perfection. Regardless of the challenge we may be facing, there exists a specific aspect of perfection that requires man's conformance. It is a spiritual truth that God is requiring of us. When we yield, then harmony comes to the situation. There may be a very specific step that will prove best; but we reach it, not by focusing primary attention on the alternatives, but by understanding the allness of Principle.

As we grow into a fuller understanding of man's relationship to God, we will more and more want to do what God wants us to do. We will step by step shed the limitations of mortality and awake to our complete and conscious relationship to Principle. Gradually we will outgrow the belief that God would cause us or even allow us to be faced with anything less than the certainty of perfection.

NATHAN A. TALBOT

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 242; ² Isa. 56:4.

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Testimonies of Christian Science Healing

Over eleven years ago I became quite ill and called my boss to tell him I wasn't feeling well. The next two days I had the same report for him. My physical condition seemed to be deteriorating, although I was unable to explain what my problem was, as I had no diagnosis. By the following week I was unable to hold down my food. When I called my boss the next week, I felt I had to give him something he could convey to his superior. I said that it appeared to be an ulcer.

I was having prayerful treatment in Christian Science. Since the healing had not come as rapidly as other healings had in the previous fifteen years, the suggestion came that maybe a diagnosis would facilitate the practitioner's work. However, the practitioner assured me this would not be true. Labeling the illusion only makes the belief in the condition more tenacious.

After some six weeks my situation appeared hopeless from a human point of view. I had become very thin and weak. A few more days passed, and I felt I could not live through another night. As hard as it was to do, I told my wife this. I had no fear for my own life (as I was certain that actually I was immortal). I was, however, very distressed at leaving my wife and two young children. Having confided in her, I couldn't hold back the tears. Fortunately, my wife had no fear, no human will. She trusted God completely, and understood the method of Christ-healing. I have learned since how important her confidence and faith were.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

This was the turning point. Even though I knew that man's true nature is immortal, I had been clinging to a material sense of existence, and now I let go completely of this false sense of being. I had relieved myself of hidden fears by confiding in my wife, and she had provided the faith and courage the situation demanded. She knew, as I knew, that man can never sink into oblivion.

When I awoke the following morning, nothing had changed physically, but my mental outlook was completely different. I possessed a great deal of mental energy, and I began praying scientifically as I had never done before. I declared that I was *not* going to put up with this another day. It was a lie about God and His child, and I was unwilling to hear of it further.

While making similar declarations, I somehow managed to get out of bed and make my way to the bureau, where I stood trembling. Supporting myself with one arm, I pounded my fist on the bureau in defiance of the whole imposition and insisted that from that moment on I was not going to allow one more sickly thought or limiting claim into my consciousness. I was not going to entertain one more mental discussion about this illness or even let the thought enter that my true identity had ever been ill.

I soon discovered it was going to take much work and alertness to fulfill these resolutions, but I was filled with certainty that I could be myself—God's perfect manifestation—and see myself as God made me, whole, harmonious, healthy. Now things were going the other way, and in about two weeks I was back on the job, completely healed.

Since this healing, a number of statements have stood out that were relevant to the demonstration. Mary Baker Eddy says (*Science and Health with Key to the Scriptures*, p. 394), "By conceding power to discord, a large majority of doctors depress mental energy, which is the only real recuperative power." "Mental energy . . . is the only real recuperative power" is what stood out to me. And from the same paragraph, "The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter

through error." She also says (*ibid.*, p. 420): "If it becomes necessary to startle mortal mind to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being."

GEORGE A. IRWIN, JR.
Lighthouse Point, Florida



My family owns a little airplane. Whenever I went up in it, I would get sick. This made me afraid to fly. So, my mom and I started to pray—to know the truth. We knew that God didn't make anyone to be sick and that there is no such thing as sickness. We understood God makes His children spiritual and perfect. The next time I went flying, I didn't get sick and I haven't gotten sick since.

Another time, at school, we had to do a big report. One day my friend opened her book where her papers were kept, and they weren't there. I am the only Christian Scientist in my school. I knew I could help. I started to pray. I knew that God is all-knowing. Divine Love never loses anything. A few minutes later one of my other friends came up to me and said that she had found one of the papers in a garbage can. I went to the garbage can and looked in, and there were all the missing papers.

I have had so many healings I can't remember all of them. I am very grateful for Christian Science.

(Miss) DONNA HALL
Hampshire, Illinois

I am very happy to verify my daughter's testimony. Our family have had many healings in Christian Science. One outstanding healing was that of an irritating skin condition that covered much of my body. I called a Christian Science practitioner for prayerful treatment. I remember his explaining that I am neither an irritated mortal, nor a mortal who is not irritated. I am not mortal at all but am immortal. The next Sunday morning, as we

walked into the Christian Science church, I felt such love being expressed by everyone I saw, I *knew* I was healed. Within a day or two all symptoms of the skin condition were gone.

I am most grateful for membership in The Mother Church and in a branch church, and for class instruction.

(Mrs.) LOUISE M. HALL



My world was dark when Christian Science found me. I had searched halfheartedly since childhood for God. I had been unable to love or accept a concept of a God who could stand by and allow suffering of all kinds, including man's inhumanity to man.

Having tried many religions and philosophies, I had become disillusioned and doubtful as to whether there was a God. I had family, friends, and much to be grateful for, but a void remained. I had tried many things to fill the void, including immorality. Alcohol was a constant companion along with cigarettes—three packs a day.

One day while alone at home, sick of the ups and downs and uncertainty of everything, I began to cry. I literally cried out, "If there is a God somewhere, please hear me! I will do anything to find You. Just let me know if You exist! Please!" After this outburst, I felt a great sense of peace. The following day in a neighborhood coin laundry, my eyes fell on a little magazine stamped "Take me with you." I did.

From the moment I read that first *Christian Science Sentinel*, I knew that here was what I had yearned for. My only motive was to find out more about God, and man's relationship to Him. I hadn't the vaguest idea that healing of every sort of illness was a part of this blessed truth. Quite frankly, I didn't even care. But I couldn't have prevented "the windows of heaven" from opening and pouring out the blessing of healing if I had tried. Healings followed, including my freedom from a desire for alcohol and cigarettes. There was healing of physical ills and reformation of character. I can say with the Psalmist (Ps. 40:2),

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

I'm so grateful to God that I have found the rock and my way has been established in the path Christ Jesus showed we must follow.

(Mrs.) EARLINE SHOEMAKE
La Mesa, California



[Original in German]

Years ago I was able to work out the solution of a business problem with the help of Christian Science. Mrs. Eddy says in *Science and Health* (p. 7), "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied." This "all-hearing and all-knowing Mind" led me unerringly through great difficulties and helped me to demonstrate the omnipotence of God.

In my husband's office, his one employee was incapacitated due to illness. Although I had learned the same vocation previously, I never loved it. Nevertheless I agreed to help out in this case. Advertisements and other efforts to fill the position were without success. Added to my large household and active church work, I did not find the work in the office easy. I saw it was right to help my husband in this difficult situation. I didn't see it as my personal task but more as a moral obligation. As a result I felt overworked and dissatisfied. Again and again we published notices to find a new office worker, but each time without success. In the meantime, the whole family suffered from our overload.

In the summer of the same year I had class instruction with a Christian Science teacher. I gained thereby a better understanding of Christian Science and also a different attitude toward our business problem. I clearly perceived that my first place was in the office for as long as was necessary for a positive change to come about.

Through my newly gained understanding of the harmony God bestows, it was possible for me to find my own good in unselfishly

supplying another's need. Here there was no more room for human will. With complete consecration I prayed to fulfill God's will and overcome my own personal self.

In completely letting go of this matter inwardly and leaving the solution to God, I was so filled with joy that all the work was taken care of effortlessly. I received many spiritual ideas showing me how to fulfill the demands.

My husband sensed my transformation and my complete commitment. He himself made progress spiritually and finally recognized that we are dependent upon God. He then turned in earnest to Christian Science for the first time.

In our business problem, there were at first no good solutions. We worked for another three months, patiently aware of God's guidance, when a colleague of my husband's brought about a change in our situation through a reorganization of his own large firm. He proposed an office pool to my husband, thereby resolving a space problem that had been existing for some time. We were also able to take on one of his employees. It was soon proved that this woman was very appropriate for our office. We felt God's will was fulfilled. In our affairs every detail fit together better than if we had been able to arrive at the solution through human planning.

I am deeply grateful for the prayerful work of a Christian Science practitioner in this situation, for membership in The Mother Church and in a branch church, as well as for the many healings that I have had with the help of Christian Science.

(Mrs.) HELGA KUPFER
Bonn, Federal Republic of Germany



Mary Baker Eddy in her discovery of Christian Science and in her founding of the Church of Christ, Scientist, provided many avenues for every student's individual growth in spiritual understanding. One I am especially grateful for is the weekly Bible Lesson in the *Christian Science Quarterly*, which is read every Sunday in Churches of Christ, Scientist, worldwide.

Recently my reading and pondering a lesson on the subject

“Life” resulted in a demonstration of protection for me. As I studied the passages in the Bible, and in *Science and Health* by Mrs. Eddy, I clearly caught a glimpse of the infinitude, the completeness, and the inseparability of life from its source, God. During this same week I had occasion to accompany my father to a nearby city. Shortly after we began driving on the freeway, a car (whose speed was later estimated by the police at approximately ninety miles per hour) crashed into us. At the moment of impact, as our car sharply swerved off the road, all the attributes of Life that I had been studying during the week poured into my consciousness. I was reminded of the qualities of infinity, eternality, and activity, which man reflects and expresses as the beloved child of God. At this time, I heard my father shout out in despair, “I’m not in control of this car anymore.” Immediately the thought came to me, “No, you are not in control, but God is governing this situation.” Instantly the car made a U-turn and came to a stop inches away from the freeway lane on the opposite side of the median.

Although every indication during the course of the accident pointed to death for all involved, not only my father and I but the driver of the other car walked away from the wrecked cars. We felt this was proof of the only existing law, the law of God, who is Life. Indeed it is true, as Mrs. Eddy says, “In divine Science, where prayers are mental, *all* may avail themselves of God as ‘a very present help in trouble’” (*Science and Health*, pp. 12–13).

The study of the Bible and the writings of Mrs. Eddy has not only restored harmony in times of crisis but has resulted in many physical healings for me. One such healing took place early in my college years. At the time I was taking a course in architecture that involved a one-week trip to New Orleans. A few days before I was to leave on the long bus trip to New Orleans I became very ill with all the symptoms of flu. In order to complete the course it was vital for me to make the trip, and so in earnest I turned to the Bible for help. During my prayerful study I came across the following passage (Rom. 8:38, 39): “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of

God, which is in Christ Jesus our Lord." I reasoned that if none of these could separate me from God's love for me, then neither could any belief in sickness separate me from God's love. This passage filled me with a firm conviction of God's tender, constant care for each of us. Immediately I felt free of all the symptoms of flu, and I was able to leave on the trip with the other students as scheduled.

In the book of James, in the Bible, it is stated (4:8), "Draw nigh to God, and he will draw nigh to you." I rejoice every day for *Science and Health with Key to the Scriptures*, because the teachings in this book clearly expound Christ Jesus' teachings and prove man's unity with God.

I would also like to express deep gratitude for the educational system that Mrs. Eddy so wisely provided for our spiritual growth. Sunday School and, in particular, Christian Science class instruction have marvelously helped me in my understanding and demonstration of Christian Science.

(Miss) SCHEHEREZADE ISSARI
Okemos, Michigan



I am writing this testimony in the hope that it will encourage young people to recognize the blessing of Christian Science in proving right companionship in marriage. My parents enrolled me in The Mother Church Sunday School when I was twelve years of age. I am grateful for the fine teaching I received there, which laid the foundation for a happy life.

My mother passed on when I was fourteen. I always loved children, and from the time I was in my late teens I longed for a home and children, and I prayed that I would be guided to marry the right man.

Among the young men I had as friends, one enlisted in the First World War and was overseas nearly two years. During this time we corresponded. When he returned home, we started going together. As time went on I grew to love him for his quiet, kind, and thoughtful manner. After two years we were married and came to California to make our home.

My prayers were certainly answered, as we were perfectly suited to each other. We each had a sense of humor and had many happy times over a period of fifty-two years together. We raised two fine sons, and now that I am alone, they are a great blessing to me.

Although he never claimed to be a Christian Scientist, my husband fully supported me and attended church services regularly with me for a period of six years before our first son was born. He also insisted that the boys attend the Christian Science Sunday School. At one time he awakened in the night with what seemed to be a severe heart attack. I telephoned a Christian Science practitioner for help and then prayed out loud, declaring over and over again, "God is your Life." In a short time his breathing became normal, and in a few days he was well and active as usual. This happened ten years before he passed on.

At one time I had a very painful corn on one of my toes. In the Bible Lesson in the *Christian Science Quarterly* at this time there was this reference (*Science and Health* by Mrs. Eddy, p. 542): "The belief of life in matter sins at every step." I thought to myself, "Well, I'm not going to sin at every step by believing that matter has more power than God." As I clung to this thought the pain stopped, and the corn never bothered me again but disappeared.

When our first son was born, it seemed necessary for me to stay in bed ten days. He was born at home, and we had a Christian Science nurse who attended the child and me. On the tenth day when I got up, I was quite weak. I recalled that my husband had said I must take it easy at first until I got my strength back. I sat on the edge of the bed and thought to myself, "Well, if God is my strength, I haven't got to wait for Him to get here with it. He is my strength right now!" With that, I got up and walked out to the living room and was there when my husband came from work. The next morning the nurse could leave, as I was able to carry on without aid.

The realization of God as the only power was demonstrated at the time of an earthquake in California in 1972, when our home was protected.

(Mrs.) BESSIE T. MONTGOMERY
Pasadena, California

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

GREATER LONDON—Potters Bar (First, Barnet): Oakmere House, High St., 8 p.m., Fri., Apr. 14. "Go Forth in Safety" (Driver)

GREATER MANCHESTER—Ashton-under-Lyne: Tameside College of Technology, Beaufort Rd., 8 p.m., Fri., Apr. 14. "There's Only One Real Ego" (Correll)

NEW ZEALAND

Hastings: Orange Hall, Lyndon Rd., E., 8 p.m., Thurs., May 11. "The Power of God" (Rivas)

Wellington: Church, 1 Bolton St., 3 p.m., Sun., May 7.‡ "Are You Looking in the Right Direction?" (Rivas)

UNITED STATES

(Week of March 26 to April 1,
and some earlier dates)

ARIZONA—Tucson (Second): Mansfeld Junior High, 1300 E. Sixth St., 3 p.m., Sun., Mar. 26.‡ "Finding Reality Through Prayer" (Heard)

Tucson Estates (First, Tucson): Recreation Hall, Kinney Rd. and Western Way Cir., 3 p.m., Sat., Apr. 1. "What's Your Greatest Need?" (Alton)

Wickenburg: Community Center, Yavapai and Apache Sts., 8 p.m., Mon., Mar. 27.‡ "We Thy People" (Heard)

ARKANSAS—Fayetteville: Church, 1755 Rolling Hill Dr., 8 p.m., Thurs., Mar. 30.‡ "Eternity Now" (Angus)

Little Rock (First): Church, Fourth and State Sts., 8 p.m., Fri., Mar. 31.‡ "Eternity Now" (Angus)

CALIFORNIA—Camarillo: Trinity Presbyterian Church, Las Posas Rd. and Antonio Ave., 8 p.m., Thurs., Mar. 30. "Finding Reality Through Prayer" (Heard)

Corona: See local press for place and hour. Tues., Mar. 28.‡ "Responding to the Word of God" (Anwandter)

Huntington Park: Church, 6401 Rugby and Gage Aves., 8 p.m., Tues., Mar. 28.‡ "Christian Science: The Christian's Best Friend" (Plummer)

Inglewood: Church, 102 E. Kelso St., 5 p.m., Sun., Mar. 19.‡ "Why Spiritual Healing?" (McClain)

La Habra: Church, 521 N. Euclid St. and Greenwood, 8 p.m., Fri., Mar. 31.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Long Beach (Fourth): Church, 201 E. Market St., 8 p.m., Fri., Mar. 31.‡ "Finding Reality Through Prayer" (Heard)

Long Beach (Fifth): Church, 5871 Naples Plaza, 8 p.m., Thurs., Mar. 30.‡ "What It Takes to Heal" (Spencer)

Los Angeles (Second): Church, 948 W. Adams Blvd., 11 a.m., Sat., Apr. 1.‡ "What It Takes to Heal" (Spencer)

Los Angeles (Third): Church, 730 S. Hope St. (Downtown), 2 p.m., Wed., Mar. 29. "The Healing of Moral Weakness" (Plummer)

Los Angeles (Eleventh): Globe Theatre, 744 S. Broadway, 11 a.m., Sat., Apr. 1.‡ In Spanish. "Responding to the Word of God" (Anwandter)

Los Angeles (Sixteenth): Church, 5006 Ellenwood Dr., 3 p.m., Sun., Mar. 26.‡ "Keeping Pace with God" (Plummer)

Los Angeles (Twenty-eighth): Church, 1018 Hilgard Ave., Westwood Village, 8 p.m., Tues., Mar. 28.‡ "Evil: Its Nature and Demise" (Spencer)

Palm Springs: Camelot Theatre, 2300 E. Baristo Rd., 12 m., Thurs., Mar. 30. "Keeping Pace with God" (Plummer)

CALIFORNIA (continued)

Palos Verdes Estates: Church, 4010 Palos Verdes Dr., N. and Via Campesina, 8 p.m., Mon., Mar. 27.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Paradise: Recreation Center, 6626 Skyway, 8 p.m., Thurs., Mar. 30.‡ "Why Spiritual Healing?" (McClain)

Riverside (Second): United Artists Theatre Cinema II, 3485 Tyler Mall, 10 a.m., Sat., Apr. 1.‡ "Finding Reality Through Prayer" (Heard)

San Diego (Seventh): Church, 4602 Fanuel St., Pacific Beach, 8 p.m., Fri., Mar. 31.‡ "Responding to the Word of God" (Anwandter)

South Pasadena: Church, 1524 Fremont Ave., 8 p.m., Mon., Mar. 27.‡ "Responding to the Word of God" (Anwandter)

Yorba Linda: District Library, 18262 Lemon Dr., 3 p.m., Sun., Mar. 26.‡ "Liberation Through Christ" (Anwandter)

CONNECTICUT—Waterbury: Church, 37 Holmes Ave., 8 p.m., Fri., Mar. 31.‡ "A New Beginning" (Jenks)

West Hartford (First, Hartford): King Philip School, 100 King Philip Dr., 11 a.m., Sat., Apr. 1.‡ "Something to Depend On" (Jenks)

DELAWARE—Milford: Milford High School, 8 p.m., Thurs., Mar. 30.‡ "Your Unlimited Opportunities" (McGrew)

FLORIDA—Hollywood (First): Church, 1542 Harrison St., 8 p.m., Thurs., Mar. 30.‡ "Good Without Evil" (White)

Ocala: Church, 209 S.E. 36th Ave., 8 p.m., Mon., Mar. 27.‡ "Claim Your Real Inheritance" (Tuttle)

GEORGIA—Brunswick: Church, Kay and Atlanta Aves., 7:30 p.m., Tues., Mar. 28.‡ "Individualizing God's Power" (Pickett)

ILLINOIS—Alton: Ramada Inn, 1900 Beltline, 3 p.m., Sun., Mar. 26.‡ "The Language of Soul" (Clarke)

Barrington: Church, 421 E. Main St., 3 p.m., Sun., Mar. 26.‡ "The Divine Adventure" (Wyndham)

Belvidere: Church, 316 N. State St., 8 p.m., Thurs., Mar. 30.‡ "The Family of Man" (Rogers)

Blue Island: Church, 12654 S. Maple Ave., 8 p.m., Mon., Mar. 27.‡ "More than a Superstar" (Aghamalian)

Chicago (Seventh): Epworth United Methodist Church, 5253 N. Kenmore Ave., 3 p.m., Sat., Apr. 1.‡ "From Hell to Heaven" (Rogers)

Chicago (Twenty-second): Church, 5821 N. Nagle Ave., 8 p.m., Fri., Mar. 31.‡ "The Family of Man" (Rogers)

Geneva: Church, 111 S. Second St., 8 p.m., Fri., Mar. 31.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Highland: Woodmen of the World Hall, Rte. 143, N. (Marine Rd.), 8 p.m., Tues., Mar. 28. "Is Anybody at Home?" (Houston)

Marion: Church, 207 E. College St., 8 p.m., Thurs., Mar. 30. "Accept Only the True" (Heafer)

Mt. Prospect (First, Arlington Heights): High School, Little Theatre, 801 W. Kensington, 4 p.m., Sun., Mar. 26.‡ "More than a Superstar" (Aghamalian)

Park Forest: Freedom Hall, 410 Central Park, 2:30 p.m., Sat., Apr. 1.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Princeton: Church, 24 Park Ave., E., 8 p.m., Tues., Mar. 28. "More than a Superstar" (Aghamalian)

Rockford: Church, 4555 Spring Creek Rd., 3 p.m., Sun., Mar. 26.‡ "Become What You Are!" (Rogers)

INDIANA—Huntington: Church, Tipton and Warren Sts., 8 p.m., Mon., Mar. 27. "The Promise of Abundant Life" (Wyndham)

Muncie: Church, 326 W. Charles St., 8 p.m., Tues., Mar. 28.‡ "No, You're Not Trapped!" (Leever)

Nashville: Brown County Art Gallery, Old State Rd. 46 and Artist Dr., 8 p.m., Tues., Mar. 28. "The Language of Soul" (Clarke)

Richmond: Church, 1417 North A St., 8 p.m., Tues., Mar. 28.‡ "The Divine Adventure" (Wyndham)

Washington: Church, 11 W. Walnut St., 8 p.m., Mon., Mar. 27. "Is Anybody at Home?" (Houston)

IOWA—Des Moines (First): Church, 3750 Grand Ave., 8 p.m., Tues., Mar. 28.‡ "Accept Only the True" (Heafer)

CHRISTIAN SCIENCE SENTINEL

IOWA (continued)

Grinnell: Roberts Theatre, Park and Sixth Ave., 8 p.m., Mon., Mar. 27. "What Is Life?" (Heafer)

Iowa City: Church, 722 E. College St., 8 p.m., Thurs., Mar. 30.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

LOUISIANA—Lafayette: Municipal Auditorium, S. College Rd., 8 p.m., Thurs., Mar. 30.‡ "Dare to Care" (Houston)

New Orleans (First): Church, 1434 Nashville Ave., 11 a.m., Sat., Apr. 1.‡ "Dare to Care" (Houston)

MICHIGAN—Ferndale: Church, 2101 Livernois and Cambourne, 3 p.m., Sun., Mar. 26.‡ "Quit Conspiring Against Yourself" (Leever)

Muskegon: Church, 280 W. Muskegon Ave. and Third St., 8 p.m., Thurs., Mar. 30.‡ "More than a Superstar" (Aghamalian)

MISSOURI—Kansas City (First): Church, 1117 E. Ninth St. and Forest Ave., 7:30 p.m., Tues., Mar. 28.‡ "Eternity Now" (Angus)

St. Louis (Fourth): Church, 5569 Page Blvd., 3 p.m., Sun., Mar. 26.‡ "Eternity Now" (Angus)

Spanish Lake: Church, 1970 Parker Rd., 3 p.m., Sat., Apr. 1.‡ "Quit Conspiring Against Yourself" (Leever)

NEBRASKA—Omaha (First): Church, 565 S. 24th St., 3 p.m., Sun., Mar. 26.‡ "What Is Life?" (Heafer)

NEVADA—Reno: Church, 501 Riverside Dr., 8 p.m., Tues., Mar. 28.‡ "Why Spiritual Healing?" (McClain)

NEW JERSEY—Chatham (joint lecture): Chatham High School, 492 Main St., 3 p.m., Sat., Apr. 1.‡ "The Search for Life" (McGrew)

NEW MEXICO—Carlsbad: Church, 323 N. Canal St., 8 p.m., Tues., Mar. 28. "How to Love and Be Loved" (Alton)

Santa Fe: Sheraton-Santa Fe Inn, 750 N. St. Francis Dr., 8 p.m., Thurs., Mar. 30.‡ "God Is Your Provider" (Alton)

NEW YORK—Floral Park: Church, 70 Floral Pkwy., 8:30 p.m., Mon., Mar. 27.‡ "The Search for Life" (McGrew)

Pelham: Church, 530 Colonial Ave., 8:15 p.m., Tues.; Mar. 28.‡ "The Search for Life" (McGrew)

Southampton: Church, Cameron and Pine Sts., 3 p.m., Sun., Mar. 26.‡ "The Search for Life" (McGrew)

NORTH CAROLINA—High Point: Hayworth Chapel, High Point College Campus, Montlieu Ave., 8 p.m., Sat., Apr. 1. "Claim Your Real Inheritance" (Tuttle)

OHIO—Centerville: United Methodist Church, 63 E. Franklin St., 8 p.m., Fri., Mar. 31.‡ "The Language of Soul" (Clarke)

Columbus (First): Church, 457 E. Broad St., 12 m., Sat., Apr. 1.‡ "The Language of Soul" (Clarke)

Delaware: Holiday Inn, 351 S. Sandusky St., 8 p.m., Thurs., Mar. 23. "No, You're Not Trapped!" (Leever)

OKLAHOMA—Stillwater: Holiday Inn, 2515 W. Sixth, 8 p.m., Thurs., Mar. 9.‡ "Keeping Pace with God" (Plummer)

OREGON—Coquille: Church, 306 N. Adams, 3 p.m., Sat., Apr. 1.‡ "Where in the World Is God?" (McClain)

Corvallis: Church, 310 N.W. 16th St. and Van Buren, 8 p.m., Mon., Mar. 27.‡ "Justice Under God's Care" (Henderson)

Grants Pass: Church, 845 N.E. Tenth St., 8 p.m., Fri., Mar. 31.‡ "Why Spiritual Healing?" (McClain)

Lake Oswego: Lake Grove Presbyterian Church, Reese Rd. and Upper Dr., 2 p.m., Sat., Apr. 1.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Portland (Second): Church, 531 N.E. Holladay St., 8 p.m., Thurs., Mar. 30.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Tillamook: Church, 416 Laurel Ave. and Fifth St., 3 p.m., Sun., Mar. 26. "Use Your Spiritual Power" (Henderson)

PENNSYLVANIA—McKeesport: Church, 1028 Fawcett Ave., 8 p.m., Sat., Apr. 1.‡ "Reality: Matter or Mind?" (Ferris)

West Chester: Treadway Inn, Rte. 202 and Bypass, 3 p.m., Sun., Mar. 26.‡ "A New Beginning" (Jenks)

Williamsport: Sheraton Motor Inn, Rte. 15, South Williamsport, 8 p.m., Thurs., Mar. 30.‡ "A New Beginning" (Jenks)

CHRISTIAN SCIENCE LECTURES

SOUTH CAROLINA—Columbia: Church, 1114 Pickens St., 8 p.m., Thurs., Mar. 30.‡ "A Lesson from a Bridge" (Tuttle)

Darlington: Church, 132 S. Warley St., 3 p.m., Sat., Apr. 1. "You're Someone Worth Knowing" (Pickett)

Greenville: Church, 45 Southland Ave., 8 p.m., Thurs., Mar. 30.‡ "Individualizing God's Power" (Pickett)

TEXAS—Abilene: Church, 1201 S. Pioneer, 8 p.m., Mon., Mar. 27.‡ "What's Your Greatest Need?" (Alton)

New Braunfels: Civic Center, 380 S. Seguin St., 3 p.m., Sun., Mar. 26.‡ "God Is Your Provider" (Alton)

VIRGINIA—Alexandria: Church, 1709 Russell Rd., 8 p.m., Fri., Mar. 31.‡ "The Search for Life" (McGrew)

Charlottesville: Church, 1618 Gordon Ave., 3 p.m., Sun., Mar. 26. "The Spiritual Basis of Health" (Ferris)

Roanoke: Church, 1155 Overland Rd., 8 p.m., Mon., Mar. 27.‡ "Reality: Matter or Mind?" (Ferris)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

WASHINGTON—Longview: Church, 2116 E. Kessler Blvd., 8 p.m., Tues., Mar. 28.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Mercer Island: Church, Island Crest Way and S.E. 47th St., 3 p.m., Sun., Mar. 26.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Olympia (First): Church, 201 Eighth Ave., 8 p.m., Mon., Mar. 27.‡ "The Life That Is Worth Living" (Henniker-Heaton)

WEST VIRGINIA—Bluefield: Church, 1409 Augusta St., 8 p.m., Tues., Mar. 28. "The Spiritual Basis of Health" (Ferris)

Clarksburg: Church, 658 W. Pike St., 8 p.m., Fri., Mar. 31. "The Spiritual Basis of Health" (Ferris)

WISCONSIN—Madison (First): East Side Business Men's Assn., 3735 Monona Dr., 8 p.m., Mon., Mar. 27.‡ "The Family of Man" (Rogers)

Neenah: Church, 227 E. Wisconsin Ave., 8 p.m., Tues., Mar. 28. "Become What You Are!" (Rogers)

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